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A KOREAN ABROAD.

LETTER III.

(Translated by T. H. YUN.)

SHANGHAI, DECEMBER, 1896,

MY DEAR COUSIN:—

WE, "Araisso" and I, left Russia for Paris in August. On the road nothing occurred worth mentioning, unless it be an amusing incident illustrative of the practical utility, or inutility, of "Araisso's" philology.

Between Berlin and Cologne, a dining-car waiter presented a bill of fare in German, a language unknown to both of us. "Araisso" read and reread the bill, at first with hopeless looks. Then suddenly his eyes sparkled with joy as he pointed out a word in the bill to the waiter, telling him by signs and wonders to bring two plates of whatever that word represented. The waiter retired and I asked my friend what he had ordered. On hearing that he had ordered some chicken, I admiringly said, "I thought you did not know German?" "Of course I don't," said he; "but a few simple rules of philology helped me out." "Well," I exclaimed, "if you call that philology which enables you to scent a chicken in a German bill of fare, that's a science I should like to learn." My charming companion, elated with his success, proceeded to enlighten me on what he styled the fundamental rules of letter changes, the interchangeability of vowels, the transmutability of consonants, etc., and showed me, beyond doubt that, as the English word chicken and the German

word *schinken* must be the same, there was no danger of our missing a good breakfast on chicken that morning.

For the first time in my life I felt a sort of enthusiasm over the science of philology, and was just going to ask some further questions on the subject when the waiter came with two plates. What did he bring—a chicken?—a hen?—a rooster? Nothing of the kind; only two plates of ham! Astonished I said, "What an idiot of a waiter not to know the difference between a hog and a chicken!" What vexed me most, however, was the strange behavior of my friend. Instead of raging in righteous indignation, he meekly took the plates and without a word of apology or of explanation to me, devoured the contents of both, paid the waiter, wiped his mouth and, with a sanctimonious sigh, closed his eyes like an owl in deep meditation. Supposing that he had played a practical joke on me, I said with some warmth: "Look here, it is true I don't know a word of English, or a rule of vowel changes, but I do know a chicken from a pig. You have a perfect right to eat all the ham in Germany, but you have no business to run a hog over me that way. Away with your philology and—." Just here the train stopped and out flew "Araisso" quick as thought. Returning before I had scarcely time to formulate a question, he handed me a paper bag containing a whole roasted chicken, saying, "I beg your pardon. Eat this and rest assured that I shall never again order a chicken by the rules of philology."

We spent nearly three months in Paris trying to learn the language. Here I may say without any fear of successful contradiction, that Paris is the most beautiful city I have ever seen, not excepting Seoul even. Of course I visited, along with an excursion party, all the public monuments in and around the lovely capital of France. As "Araisso" intends soon to write an exhaustive "Guide to Paris and its Environments," I shall omit here any attempt at description lest I might spoil your appetite for his book—which will be particularly instructive on *pictures, sculpture and architecture*. I shall mention only one of the wonders of Paris, viz., the Halles Centrales, the biggest market in France. It contains 2,500 stalls, each measuring forty feet square. The market women, known as *Les femmes des Halles*, are noted for their ready wit and sharp tongue. When we passed thro the shades, these women honored us with the endearing terms of a "little cat," a "little chicken," a "little rabbit," a "little cabbage," in fact they came near calling us by the names of all the articles in the market, vegetable and animal. Fortunately for "Araisso," there was no ass in sight. Some of these women are said to be fabulously rich, owning

some of the finest diamonds and choicest laces in Paris. By the way, it was these ladies, or their great grandmas, who played the terrible role in the French Revolution.

Parisians are justly famed for their politeness. "Araïssô" thinks that the Parisian manners, in ordinary life, are so theatrical that their theatrical manners on the stage are quite ordinary and lifelike. It is further his opinion that a Parisian lady is very positive in her notions. One evening at a dinner table, Madame B. remarked that Mohammedans had made more converts in China than Buddhism. "Araïssô" ventured to question the assertion, upon which she said: "O yes, it is not only true, but *absolutely* true. I read about it to-day in a French journal." My friend said nothing but afterward remarked to me, "You see there were three conclusive proofs for her belief: 1st, she *read* about it; 2nd, she read about it *to-day*; 3d, she read about it in a *French* journal. No wonder what she believes in the matter is *absolutely* true!"

We left Marseilles in the latter part of November. We touched at Port Said, an Egyptian town of growing importance, and at Djibouti, a French station on the western coast of the Red Sea. I saw a real Arab village in the latter port. It was a collection of huts gotten up of hay, weeds and sticks. The household furniture, consisting of rude chairs, tables and tin cups, bespoke little comfort. A woman was seen grinding meal on an inclined flat stone with a stone roller. Women went about with arms and breasts as bare as if they were dressed for a fashionable ball in *civilized* society. On the French side of the town there were several policemen, black and white, that is, negroes dressed in white, barefooted, with stick in hand, representing the majesty of law and order. They went about doing good in keeping an uninitiated traveler from being pestered by street-arabs and peddlers.

Colombo was our next stopping place. Red streets; Buddhist priests in yellow robes; magnificent trees everlastingly greener; the dark inhabitants wearing all sorts of colors; Europeans in white—all presented a kaleidoscopic scene striking even to an Asiatic traveler. Of course we paid our visit to the great Buddhist temple—great not in architectural proportions but in historic associations. When we arrived at the shrine, a bowing and smiling priest met us at the gate and asked us to pay two rupees for the privilege of seeing the temple. Unfortunately our combined treasure did not amount to that much, "Araïssô" having previously paid two rupees for a ring, for which the modest shop-keeper had asked thirty-two rupees. So we were on the point of giving up our cherished hope of entering the

shrine, when the obliging priest said, "If you have no money, never mind. It is our *religion* to be kind to strangers. Come in, money or no money." We went in and had the great satisfaction of seeing the big tomb-like, air-tight dome which actually contains the chair on which the founder of Buddhism sat, and also a pair of his sandals. Our guide showed us a large number of grotesque wooden idols which he called "our Lords, Buddhas." One of the lords many was nine yards long, a lord of lordly length. "Our lords" were all ugly. In this house of lords, there was one lord Buddah, who, according to our priest, *was to come*. My religious feelings were shocked by the impious remark of "Araisso" that he did not see how they could represent in a tangible form the gentleman who had not yet come. When we were ready to depart the priest said in the sweetest manner imaginable, "Gentlemen, two rupees, please." "Why, we thought it was your religion to show us around," we said. "Yes, but it is our business too," was the philosophic answer, illustrating the delightful union between religion and business. Of course we had to scrape up every cent we had which, fortunately for us, didn't amount to much.

The temperate climate of Hong Kong was a welcome change to us after the steaming heat of Singapore and of Saigon. The night scene of Hong Kong, as viewed from the harbor, was beautiful beyond description, the mountains in the rear of the city presenting a dark background against which gas and electricity threw a myriad brilliant lights. We enjoyed a morning walk, or climb, in Hong Kong. The streets nearest the water are mostly occupied by Chinese. As one goes higher up on the hill the residences of Europeans predominate. The public gardens and parks are beautiful, and enable a traveler to form an idea how European science and art can turn a bare island into a lovely home. Indeed, Europeans have learned to subdue nature. Give them a rock and they turn it into a Gibraltar. An unpromising group of barren hills becomes a Hong Kong in their hands. Turn them loose in the forests and prairies of new continents, they soon found empires and republics. Drive them to swamps and lowlands, where the billowy sea holds its sway, they build a Venice, a Holland, a St. Petersburg. Well may they be proud.

On the 29th inst. we reached Shanghai, the ninth commercial port of the world, and the starting point of our long and interesting journey.

Hoping to see you soon,

I am yours affectionately,
I. J. KIM.

NOTABLE DATES OF KANG-WHA.

(From the Official Records.)

- A.** D. 793.—The fortress of Hyel Kou (穴口) built.
- 1018.—Kang-wha made a fourth-class prefecture (縣).
- 1232.—Choi Ou (崔瑀) continually urged the king to remove his capital to Kang-wha and this was finally done.
- In this year the bones of the founder of the dynasty were removed to Kang-wha, but the site where they were buried remains unknown. It rained continuously for ten days, making it impossible to travel anywhere about the island.
- After the king had removed his capital to this place he elevated it to be a district of the third-class (郡) and built the wall around the city.
- 1233.—The Mongol soldiers invaded the country and Yi Kyou Po (李奎報) one of the doctors, was sent to beg them to return. He accomplished his mission. The outer wall built.
- 1234.—A palace built for the king, as well as other government buildings.
- 1244.—A great fire broke out in the island which destroyed more than 800 houses as well as one of the palaces and a Buddhist temple.
- 1247.—The Mongol soldiers again came up as far as the ferry, in order to invade Kang-wha. They returned, however, without landing on the island.
- 1252.—The king crossed over to the mainland and made peace with the Mongol soldiers.
- 1254.—A body of fifty Mongol horsemen came up as far as the gates of Kang-wha city to spy out the land.
- 1257.—Mongol soldiers again came to spy out the land, whereupon the king removed his capital to the mainland.
- 1258.—The Mongol army came to attack Kang-wha.
- The king acting under the advice of his ministers pretended to build two palaces on Kang-wha, one of which was on T'yeng Chok San (鼎足山) in order to deceive the Mongol army. They invaded Kang-wha and destroyed both the city and outer wall.
- In this year Hyel Kou (穴口) temple was built.
- In the 9th moon the king died and was buried at Hong Neung (洪陵), outside the west gate of the city.

1260.—One of the king's ministers petitioned him to use Song-do (松都) as his summer capital and Kang-wha as his winter capital.

1269.—Im Yen (林衍), one of the ministers, rebelled against the king and imprisoned His Majesty in one of the palaces. But this state of affairs did not last long for the king soon regained his authority.

1270.—The king removed his capital back to Song-do (松都) and disbanded two of the Kang-wha regiments. For this they bore him a grudge and with Pai Chyoung Son (裴仲孫) and No Yeng Heui (盧永禧) at their head, they rebelled against the state and set up a relative of the king's, named On (溫), as sovereign. Many of them, however, saw that this could not last long, and fleeing became brigands. The king sent a company of soldiers to capture them but they escaped only to fall into the hands of the Mongol army, who seized their goods as well as their wives. What the ultimate fate of these brigands was, we are left to conjecture.

In this year also, the Mongol soldiers entered Kang-wha, burning houses and plundering the people.

1276.—The remains of the founder of the dynasty were removed back to the old capital.

1290.—The Hap Chaik Nai (哈冊來) rebels came from China and compelled the king to flee to Kang-wha. The walls both of the city and of the island were therefore repaired. The Ouen (元) emperor had decided to attack the far east, *i.e.* Japan, and stored 100,000 bags of rice on Kang-wha for the use of his army.

1292.—The king returned to Song-do (松都).

1351.—The Chinese emperor having invaded Korea, the king was once more compelled to flee to Kang-wha. He was deposed and one of the royal princes was set on the throne. This usurpation, however, soon came to an end.

1360.—Japanese pirates came to Kang-wha and killed more than 300 people and carried off 40,000 bags of rice.

1361.—The Red-haired rebels came to Kang-wha. The king pretended to surrender to them and made a feast, but he had a number of soldiers in ambush, who during the feast fell on the rebels and killed them all.

The king wished to remove his capital to Kang-wha, but first divining before the portrait of the founder of the dynasty, he received an unfavorable answer, whereupon he gave up the idea.

1365.—Japanese piratical raid.

1367.—Japanese piratical raid.

1376.—Japanese piratical raid.

1377.—The Japanese came by night and destroyed fifty government junks, killing over 1,000 people. They anchored near Son Tol-mok—the rapids in the Han river. They were eventually driven out by an officer of the coast guard named Choi Hyeng (崔瑩). Kang-wha was made a second-class prefecture (府).

1387.—Japanese piratical raid.

1388.—The usurper Sin Ou (辛禡) was compelled to flee to Kang-wha.

1389.—Sin Chang (辛昌) was compelled to flee to Kang-wha.

1404.—Kang-wha was permanently made a second-class prefecture.

1453.—The king's son and grandson exiled to Kang-wha.

1592.—Kang-wha was invaded by the Japanese and the prefect, Ou Syeng Chyen (禹性傳), raised a body of volunteers to drive them out. They, however, retired voluntarily and later on more than 1,000 people fled for refuge to Kang-wha from the mainland. Affairs in the capital became so critical that the ancestral tablets of the king were brought to Kang-wha and temporarily buried.

1597.—The Japanese twice invaded Kang-wha and plundered it.

1619.—The outer wall of the island repaired.

1629.—On the Chinese invasion the king fled to Kang-wha, but after a few months returned. During his stay there he held examinations for military posts.

1630.—Kang-wha made a citadel.

1636.—The queen, crown prince, crown princess and two other royal princes came to Kang-wha for refuge and were taken prisoners by the Manchu army. The crown prince and the other princes were taken as hostages to Peking, but were afterwards allowed to return. The king at this time wished to come to Kang-wha, but was so hard pressed by the enemy that he was unable to do so.

1637.—After the Manchu general had received the king's submission, he marched his army to Kang-wha whither the queen and royal princes had already fled.

The governor and the other officials in charge of the defence of the island had been asked repeatedly to make necessary

preparation against invasion, but such requests fell on deaf ears, and it was not until the Manchu army reached Kap Kot (甲串) that they became alarmed and then they fled precipitately. The Manchu army simply marched into the city and took the royal family prisoners. After peace was declared these cowardly magistrates were executed as they deserved. [The story of their flight reminds one very much of that of the Chinese officials at Port Arthur.]

1639.—The Altar to Heaven on Ma Ri-san (摩尼山) put in order and sacrifices offered.

1640.—The records of the royal family which had been damaged during the late war by fire, were again put in order.

1652.—The walls of the city and island again repaired and put in order.

1653.—Owing to famine, many of the people on the island were starving. The government sent 1,000 bags of grain.

1658.—The Kwang Syeng rampart (廣城) built.

1660.—The two royal libraries at Chyeng Chok (鼎足) mountain built and the records of the royal family sent there. A number of the volumes which had suffered damage were put in order.

1676.—The Chang Kot (長串) rampart built.

1679.—Kim Cho Chyon (金錯胄), the Minister of War, came to Kang-wha and had fifty-three martello towers built.

1693.—The walls and fortifications of Moun Syou (文殊) mountain built.

1706.—The rampart of Syen Tou P'o (般頭浦) built.

1711.—The new city wall finished.

1716.—The ramparts of Ouel Kot (月串), Chyei Moul (濟物), Yong Chin (龍津), Cho Chi (草芝), In Hwa Syek (寅火石) Seung T'yen (昇天) built.

1743.—The outer wall of Kang-wha built of bricks and lime. This was said to be in imitation of the wall at Peking.

E. B. LANDIS, M.D.

THE KOREAN INN.

THE capabilities of the English language are well-nigh boundless. It is wonderfully elastic. A noted French diplomat in Europe speaking of one of his colleagues said, "He can lie. He can lie when he knows that he lies. He can lie when he knows that you know that he lies. He can lie when he knows that you know that he knows that he lies." The language survived the strain. The Korean inn, however, is a horse of another color. Mr. Carles had a great deal of experience with Korean inns, and in his "Me and my dog Sam in Korea" he has a picture of an inn. He attempted to label it and this is the result—"Kitchen in inn in the north." The two ends of the label are all right, but the strain on the language at the middle is too great. It hangs fire, only to go off like a fire-cracker at the wrong end with a fizz and a buzz. I therefore approach the subject of the Korean inn with all the reverence one feels for a buzz-saw or an unloaded pistol.

To see the Korean inn you must travel in the country. This is never a picnic. It means hard work. The trip will not be monotonous, however, for beautiful scenery, curious customs and sights, and the odd views of the people in the interior concerning foreigners will keep up one's interest for a number of hours. A great many interesting discoveries will be made, especially about the inns. One of these discoveries is the fact that inns are very scarce in Korea. You have no idea how scarce they are until you make up your mind that you want to go a few miles further, while the chief *mapu* (hostler) has made up his mind that he doesn't. If the latter gentleman wants to stop at a particular place, it is absolutely certain there are no inns for the next twenty miles. And the villagers will swear themselves blue in the face to that effect. In the far interior, however, where the wilds are trackless and the mountains sky high, and the Korean unfamiliar with the foreigner, the inn is always "three miles further on."

The Koreans claim that their present inn system is very modern, being only about 1,000 years old, but its antiquity is an ascertained historical fact, and like the saloon in American politics, it has woven itself into the fabric of the nation. The first Chinaman to emigrate to Korea was a man by the name of Ki-ja; he started a day school and did a booming business in town lots at Pyeng-yang. The Koreans claim that they took him in and fed

him, which clearly shows they were innkeepers, for the Korean innkeepers "take in" more men in a day than a New York confidence man in a month of hard work. Then as to the feeding, there is no doubt about it, for Ki-ja brought along a few friends, 5,000 it is said, and they doubtless saw that their chief got all he paid for. Another evidence of the antiquity of the Korean innkeeper is his conservatism. He is as conservative as antiquity itself—conservative in politics, religion, morality—in fact in everything except dogs, insects, smoke and red-pepper. In these four items he is most radical, as radical in fact as the man who wrote a book to prove that the Koreans are one of the ten lost tribes of Israel.

The Korean inn is always conservative about appearances. It does not believe, as an institution, in those newfangled appliances and luxuries which only the fellows who hobnob with the foreigners in Söul can appreciate. It has no use for the man who objects because the bowls are shaped like a Rugby football, and wants the water strained, which was just brought from the well behind the stable, and growls because some of the hired girl's false hair got mixed with his rice; and talks ungrammatical Korean because she wiped his chop-sticks on her apron and stirred his omelet with her fingers. For such men the Korean inn has no use. It can only gaze in sadness upon them as members of that cockneydom whose mind is too small to appreciate the patriotism which holds with Spartan ardor and courage to the "good old ways."

The Korean inn is also a very remarkable institution. The Korean word for inn is *chew-mak*, and so great is the reverence with which the inn has inspired the people, that they use the word as synonymous with "town" or "village," most towns and villages being known as *chew-maks*. The conspicuous exception is in the case of a seat of magisterial administration; it is supposed that the magistrate being a bigger man than the innkeeper, has been able to break away from the sway of the all-dominant inn, and has given a decent, straight name to his town, being sure to forestall all danger in the future by welding on the handle, "*magistracy of*," etc. Probably the most remarkable thing about a Korean inn is the host. He is known as the master-gentleman, and each inn has anywhere from four to the entire male population holding this position; so, when you lean out the window or door and gently remark, "master-gentleman," you are sometimes greeted with a response like a prohibition cheer, when somebody asks, "What is the matter with Smith?"

The Korean inn is also remarkable in its organization. You ride into one, we will suppose, after having worked your passage

fifteen or twenty miles on a General Thomas Thumb pony and dismount in the courtyard, just beyond the kitchen. However, you must be careful as you descend to *terra firma*, especially if it has been raining, for if you don't you might imagine yourself in the midst of a New York street, which would be very cruel and might make you sick—homesick of course. Soon two or three master-gentlemen may be observed proceeding to the best room with new mats six feet long and three feet wide. The mats are always new. In a ride of 100 miles, every inn gave me new mats; I was so surprised I asked if there had not been a fire in a mat-factory recently. Nobody laughed. The joke was lost. Then you are shown to your room which looks out on the varied vista of the courtyard, as do also the other rooms, the apartments of the various master-gentlemen and their families, the kitchen and the stable. Here you can sit and listen while the neighbors come in and quarrel with your men, and call them "you gentlemen," as tho they were addressing an audience, until somebody separates them and peace reigns once more. You can then master the lay of the land. The kitchen generally occupies the front while your room is at the other end, from the back window of which you can look over odoriferous fields of cabbage, turnips, tobacco plants, castor-oil beans, etc. The location of the kitchen, which is at the front of the house, strikes one at first as a little strange, but after awhile you discover that it must be the result of much industrious forethought and planning. Its advantages are undeniable. You don't have to carry the refuse from the tables far, but can just pitch it out of the door or window whichever is handiest, and the job is done. The greatest advantage, however, is in the case of the hired girl. She does not have any distance to go to see just what is going on in the streets, and can always be the first at any scene of excitement, such as a fire or a dog fight. In fact, we would remark in passing, that the prerogatives of the hired girl in Korea are Utopian, and it seems to us that if rich Americans, who have so much trouble with hired girls, would only adopt the methods of the Korean innkeepers, and switch the kitchen around to where the parlor is, we should not hear so much of that much vexed question, "the hired girl."

To the left of your line of vision, as a general thing, are the stables. These are long shelters also looking out on the courtyard, so that the same scenes may gladden the heart of man and beast, as they partake of the bounty of the master gentleman. If the inn is crowded these stables can be utilized for men as well as beasts, and if the men are foreigners they hang up grass curtains between them and the beasts so that whichever should

kick in their sleep would be sure to injure the other with something soft.

But while you have been thus quietly taking your bearings the dinner has come on. The whole bill of fare is sent in to you at once, so that you can do as you please with it. I generally order the servant to take all but the rice, and bury it as quickly as possible behind the house. But possibly before the funeral you have the hardihood to try one of the dishes; here is one—shrimps with a red sauce like catsup on them. You try some and then you wish you hadn't, and the intensity of your wish will be as the quantity you were so unsophisticated as to tackle. As remarked earlier, the Koreans are very radical in their use of red-pepper. The rice, however, is good and if you have had the good forethought not to go down to the kitchen to see whether the aforesaid hired girl piled it into your bowl with her hands, you can enjoy it, augmenting it with stores from your "pack," while the natives peer in at every opening to watch you eat, and make remarks just as tho you were an animal in the zoological gardens.

The meal over, your servants spread your bed on the floor; you close up the day's accounts with them, clear them out, bring your journal down to that moment and then lie down to sleep, deceived into believing yourself the sole occupant of the room. It is not long, however, before you become conscious of companionship—little bits of fellows whose capabilities for inflicting misery are colossal, and whose multiplicity make them well nigh ubiquitous. Volumes can be said about the occupants of a Korean inn; indeed volumes are said whenever a layman from among foreigners st falls among them. But possibly you have been so thoughtful as to put some "Ichiban" powder into your "pack" and the slaughter which ensues can be enjoyed to its full only by one who has had to put up with this companionship with no possibility of help. After a night in a Korean inn one can understand the wise saying, "Never be in a hurry except when catching fleas." After you have been lying down for awhile, there slowly dawns upon you a consciousness of the most peculiar thing in the whole make-up of a Korean inn—the fire under the bed. Now I know that some people will scoff at this and mutter something about "beating Eli Perkins," etc., but it is not only true that they build a fire under your bed, but also sometimes cook the supper over the fire. The standing complaint of Koreans against our beds is that they miss the fire they have been used to from early childhood. As already stated, the Korean hotel is remarkable in its organization. Its peculiarities extend even to the floor, which is of stone, with a series of flues under it leading

from the kitchen fire. By this means the stones are heated and as a brisk fire is usually started for the night, the heat generally works thro until the floor becomes like a special room of the Spanish Inquisition.

After traveling for a time in the interior of Korea, you become familiar with these little peculiarities and can stand them like a native. The human frame can adapt itself to circumstances. But don't think I am slandering this elderly institution; indeed, I am not, for if anything has its peculiar advantages the Korean inn has. It is a splendid place for an artist to put up at, especially if he is out of subjects, for he could find material for anything from a Buddhist Inferus to a Hottentot Kraal. I am not an artist myself and have never painted anything but a neighborhood boy's eye because he called me a democrat, and that was years ago. But one evening I stopped at a model hotel, and winding up the day as usual lay down to peaceful slumber; but it was no use. My companions seemed to be of an extraordinary breed, and from the way they handled me, I felt sure they must have descended from that three-headed canine the ancients deceived themselves into believing ded the lower regions. Well, calling out my man Frid produce the "Icbiban," I wrapped myself in an overcoat stepped out. Above the court, the starry canopy spread in but glorious splendor, seeming to fasten around the soul that gazed up into it invisible bonds which made it captive, while unseen hands lifted it and carried it on and up and out into immensity. And wafted thro that soft, star twilight, earth and its grossness faded away, and a subtle something seemed to be breathed into me by that unseen convoy until it permeated my whole being. But what is that! I am rudely called back to earth again and there in the black recesses of the further end a lurid red flame shoots up, lighting with its fitful flashes the kitchen and the arched entrance; and there on a raised platform, their features distorted and their forms grotesque in the bright red flashes, is a company of Koreans. Among them move the women of the hotel, carrying food to one and another, now crossing the field of flame, and now disappearing in the darkness beyond. I watched it with staring eyes; the distorted features of the men, the flitting figures of the women, the depths of the kitchen now lit up by uneven flame, and again wrapped in the blackness of its shadow. And all was silent. Then I saw the explanation. All the natives in the hotel were having a good time over a late meal aided thereto by a flaming fire of pine wood built up at the platform of the kitchen.

DIFFICULTIES OF KOREAN.

THE simplest forms of a language mark the delicate shades of expression, and consequently are the ones that cause most perplexity to the student. Korean is singularly defective in those parts of speech on which our shades of meaning so often depend; an entirely different set of signals shows the direction of the speaker's thought.

It is an agglutinate language, highly inflected. The verb, by an endless number of changes, does nearly all the work of the sentence. There are no pronouns, properly so-called. Forms do exist for *I* and *you*, but they are not inseparably connected with the verb as are ours. There are no particles or articles or conjunctions (if we except *wa* and *kwa* that join nouns only), no proper plural forms, every noun being indefinite as to number. The absence of these brings out more clearly the verb, which is the strong man of the sentence and does the work of three extra parts of speech, viz.:—article, conjunction and pronoun.

It is with three of these simpler forms of the verb that this paper deals, for they have proved to be the most deceptive, perplexing and tantalizing in all the lists of inflections.

We mention the trio that comes hand in hand, like three little maids from school. They are called *hago* (하교), *haya* (하야) and *hani* (하니). After a short acquaintance with these three, the student feels on very intimate terms indeed; is perfectly sure that he understands the characteristics and offices of each, and accepts their service with pleasure. But in the end how sadly he is deceived, for the East never provided three more tricky servants than *hago*, *haya* and *hani*. Sometimes their offices can be interchanged, tho the work will be done in a slightly different way. In many cases to send one on the errand of another means the utter ruin of the sentence. Then, How shall I employ them? and What shall be the particular office of each? become burning questions.

We might illustrate possible mistakes by a number of sentences. A student of the language once took it into his head that *and* in English was equal to *hago* in Korean, and ran this servant to death, to the confusion of mostly everything he had to say. He would announce, *I went down town (hago) and met a friend (hago) and he asked me to tiffin*, whereas it should have been *haya* for the first and *hani* or *hanikka* for the second. *Give him the money (haya not hago) and let him go. I had my dinner (hago not haya) and came. We entered the house (hani not hago) and not a person was to be seen.* So we find that *and* in English is no clue to any of them, as they each in turn may have *and* duties to perform without the possibility of interchange.

The native can give no rules or distinctions to guide the student. It is not to be expected that he should. Since he understands the use of such from practice and not by rule, what should he know of the latter? Tho ignorant of any fixed law or distinguishing mark, he can give you sentences *ad infinitum*, showing their correct use, and it is only by examination and comparison of a list of as great a variety of these sentences as possible that we can hope to discover general principles that will serve to guide one in their use.

On examination, we discover that the nature of the clauses joined and their relation to one another, are the determining factors. A list of *hago* sentences reveals clearly two characteristics—parallelism and succession. Clauses that run parallel or are used by way of comparison or contrast are invariably connected by *hago*. *One day it rained (hago) and one day it was fine. Things near (hago) and far. One man is honest (hago) and one is dishonest.*

This is simple enough, but when we come to examine other than parallel clauses we discover certain difficulties. *Hago* connects clauses that follow in succession,—*Inquire about it (hago) and then note it down.* First the inquiry and then the noting down. *Let us sleep here (hago) and then start to-morrow.* First the sleeping, then the departure. But we may say, *Let us rest (haya) and start to-morrow: I met him (haya) and said.* Here we find clauses that mark succession connected by *haya*. How far then do *hago* and *haya* agree in the matter of succession and in what do they differ? On comparison we note this: *hago* unites independent clauses, each complete in itself, following in succession; while *haya* unites a dependent preparatory clause with the main clause completing, as preparation with completion or cause with result.

When speaking, then, this must be kept in mind: Is the clause complete in itself or is it simply preparatory to the one

succeeding? If complete, use *hago*; if simply preparatory, use *haya*. To illustrate: we ask the printer to call on us, but he says he is busy printing the book. So we say, *Finish printing the book (hago) and come* (책박고오너라). But supposing we should wish him to finish and bring it, we would say 책박어오너라 not 박어가져오너라, for 박어, being preparatory to the coming, includes the bringing, and makes the sentence read *Print the book (haya) and bring it*, while 박고오너라 means *Finish printing and come*.

As for cause and result, we find many such connected by *haya*. *The child has been bitten by the dog (haya) and is crying*. This brings us to *hani*, whose duties are to connect cause with result or a statement with an explanation. In connecting cause and result we find many cases where *haya* and *hani* are interchangeable, *haya* being the closer connective and emphasizing the result, while *hani* emphasizes the cause.

The subject of the clause often assists in determining which form shall be used. If the subjects of cause and effect clauses be the same, use *haya*; if different, use *hani*. So of persons speaking, *one speaks (hani never haya) and the other replies*.

An explanatory clause following another is always connected by *hani*. Hence we find the duties of the three overlap thus:

Hago joins clauses showing *Parallelism* (different subject);

Succession (each clause complete, same subject).

Haya joins clauses showing *Succession* (preparation and completion), Cause and (*Result* usually same subject).

Hani joins clauses showing *Cause and Result* (usually different subject), *Statement and Explanation*.

We can say in Korean 가지고오너라 or 가져오너라. The first would be translated, *Take it and come*; the second, *Bring it*. In the first there are two distinct acts in succession, in the second the 가져 is merely preparatory to what follows, so there is but one act completed by the 오너라.

We hear 쉬고갑세다 and 쉬여갑세다. When night comes on the traveller says 쉬고 or 자고갑세다. If he should grow tired and wish to rest, he would naturally say 쉬여갑세다. In the first case, there is simply succession, sleeping and going. In the second, the rest is a preparation for a tired man's going farther. We could never say 자갑세다, because sleeping is regarded as an independent act and in no sense preparatory to going.

Haya and *hani* also have duties that seem at first to overlap, but on closer inspection we find they perform them in a slightly different manner. You ask the native, Why such an uproar in the town? and he says, *The fellow took drink (hani) and raised a disturbance*—emphasizing the cause. You ask again the next day, How is your town to-day? and he answers, *He has taken to drink again (haya) and the place is in an uproar*. Here the emphasis is not on the cause but on the general condition of the town as emphasized in the last clause.

By statement and explanation, we mean such a sentence as this. *We went down town (hani) and there was no one there*. The latter clause explains that to which the first clause leads up. *I read the book (hani) and it is very interesting*. *We passed the winter there (hani) and it is too cold*. All such clauses without exception are connected by *hani*.

This is but an outline characterization of the uses of these three. It is extremely difficult to express all the shades of difference by rule. One must learn to know, as do the natives, from a kind of instinct acquired by practice, but time and attention given to these three or their equivalents will amply repay the student, as they are the most common, most important and, it seems to me, most difficult connectives in the Korean language.

JAS. S. GALE.

BIBLIOGRAPHIE CORÉENNE.

(SECOND NOTICE.)

IN the second part of his Introduction, M. Courant endeavors to draw from the documents he has collected some conclusions regarding the Korean book from the triple standpoint of outward form, language employed and ideas expressed. He begins by giving a description of Korean paper, the finest kind of which, he says, is that manufactured in autumn. It is of an ivory tint, thick, tough and smooth. On tearing, it appears cottony, and has the resistance and almost the pliability of cloth. The first quality is seldom used except for some kinds of official documents, for lists of presents sent by the king and for a few *éditions de luxe*. The second quality, similar in kind, but thinner, is used for essays written at the examinations, and after having served this purpose, is sold to manufacturers of oiled goods. The process of oiling to which it is then subjected, adds to its strength and makes it quite water-proof. It is made up into rain-hats, cloaks and fans or is used for covering floors, baskets, etc. The enduring qualities of Korean paper are proved by the fact that even the oldest books are uninjured by time and untouched by insects—the only exceptions being a few works of the 18th century, which are printed on brittle paper of rather a deep colour, quite different from the usual kind. From the paper, our author passes to methods of printing. At first, in imitation of the Chinese, the Koreans employed wooden blocks, but soon they left China behind and even got ahead of Europe. In 1403, T'ai Tsung, (太宗), third king of the then reigning dynasty, issued a decree ordering the founding of copper characters.

"In order to govern," said this royal patron of letters, "it is necessary to spread the knowledge of laws and of books so as to satisfy the reason and rectify the hearts of men: thus shall order and peace be realized. Our country is situated in the East, beyond the seas, and Chinese books are consequently rare. The wooden blocks soon wear out and besides, it is difficult to engrave all the books in the universe. I desire that copper characters should be made, which shall serve for printing, in order to extend the diffusion of books: this will be an incalculable advantage. As to the cost of this work, it ought not to be borne by the people, but will be a charge on the treasure of the palace."

In execution of the king's orders 100,000 copper types were cast, embracing all those most frequently found in the *Shi King*, the *Shu King* and the *Iso Chuan*. All the successors of King T'ai Tsung interested themselves in this invention, and up to 1544 mention is found of eleven royal decrees relative to the font of characters or to the printing of books by means of moveable type. To the cleverest writers of the kingdom was intrusted the task of penning elegant models for the founders. The ancient Chinese caligraphy was imitated, and as the need arose for characters not included in the original font, they were at once cast. Up to 1434, there was only one font; at this period for the printing of the *Kang Mu* (綱目) the king caused to be cast in lead some characters of double calibre. It was by the 100,000 or 200,000 that these were manufactured; and the royal enthusiasm went so far that, copper failing, the bells of ruined monasteries and vases and instruments belonging to the government and to private individuals, were melted and pressed into the service.

To all the editions printed at this time by the new process, the kings caused to be affixed a note relating the origin and the development of the invention of King T'ai Tsung. After 1544 and up to 1770, no mention is made of printing by moveable types, whether on account of the royal attention being absorbed by internal disputes and by outside wars or for other reasons. In 1770, King Ying Tsung* caused to be made in five and a half months the characters necessary for the printing of the *Moun hen po ko*, placing at the end of the work a note concerning the origin of printing in moveable type and his new application of the art. In a few years there were cast 300,000 additional characters, some of which were deposited in the royal library, and some in the palace of Chang Kyeng†. There were also cut 32,000 wooden stamps, to be used as models for the formation of new copper type. From 1770 to 1797 a large number of works were printed by King T'ai Tsung's method, which has also been frequently employed in this century: but I have not been able to obtain any exact particulars upon the present state of Korean typography, and the little I have heard makes me think that the depots of moveable type are in a very bad condition.

After distinguishing the various classes into which Korean printed books may be divided, M. Courant goes on to speak of works in manuscript.

In a country where printing has been so long employed, the rôle of the manuscript is quite different from what it is in Europe. The wooden block demands in the first instance a larger output of money than the pen and ink of the copyist, but it allows of the work being reproduced, if not indefinitely, at least a large number of times; moreover the work of the printer is simpler and less highly paid than that of the scribe; the art of copying therefore could not find much development alongside that of printing.

And yet while in China manuscripts are rare, in Japan they are less so and in Korea they are frequently to be found. The expla-

nation is that the people are too poor to buy printed books, except those which are sold for about ten cash each, and the only recourse of the poor but educated man is to copy out for himself such books as he may desire to possess. Nor is it considered derogatory even to the noble to occupy his leisure by reproducing such books, altho manual labour is forbidden him by custom; and a magistrate will employ his clerks, without additional payment, in the same work, sooner than pay for the printing of such works as he wishes either to possess himself or to present to a friend.

M. Courant mentions particularly some ancient manuscripts of rare beauty and delicacy, one being in the British Museum and another in the Collection Varat. The illustrations he compares to those of the Middle Ages in Europe, perfect in perspective, but wanting in light and shade.

After discussing at some length the point of time at which the art of writing became known in Korea—a question of some difficulty owing to the unreliability of the *Sam Kuk sa keui* (三國史記), the principal source of information—our author goes on to note that while Korean books are some of them printed in Chinese characters and some in Korean letters, some again contain a mixture of the two. This mixture, however, differs entirely from that of the Japanese, who use Chinese ideograms along with their own characters. The Korean is placed side by side with the Chinese for purposes of transcription or of translation; it serves to explain a passage or to indicate the pronunciation, but the phrase in Chinese is complete in itself and the Korean is only a help to the unlearned. This is the system which is followed in nearly all dictionaries, in a good number of works upon foreign languages, medicine, astrology, in some editions of the classics and in certain Buddhist and Taoist books.

The simultaneous use of the two kinds of characters together forming one and the same sentence, where the Korean letters are reserved for grammatical particles, only exists, to my knowledge, in a manuscript collection of songs, the *Ka kok ouen you*.^{*} The Chinese characters are almost always used in Korea under their correct form; nevertheless, in some books such as the *You sye p'il tji*,[†] the *Sye tjiyen tai moun*,[‡] and in certain official documents, a sinologue will remark some characters employed in an inexplicable fashion, and some others which are neither Korean nor Chinese. A brief examination of Korean works will lead us to enquire what proportion of them have these three kinds of characters, Korean, Chinese properly so-called, and semi-Chinese, and what is the origin of this mixture.

We confess to some surprise at the statement that "Chinese characters are almost always used in Korea under their correct form." We were under the impression that in Korean literature

* 歌曲源流

† 儒胥必知

‡ 書傳大文

they were frequently met with in "vulgar" forms, and in forms unauthorised by *Kang Hi* or the *Oik Fyen*.

As to the introduction of Chinese characters into Korea, the author finds that the date differs in the different provinces, Ko kou rye, owing to its geographical position, being the first to come under Chinese influence and to employ Chinese characters. The *Sam kouk sa keui* notes that in the year 600, King Yeng Yang, Ⅱ then in the eleventh year of his reign, ordered Ri Moun Tjin, a learned pundit of that day, to make a résumé of the ancient history of the country, which he did in a work of five volumes. The *Sam kouk* adds these words: "From the founding of the kingdom, written characters had been employed, and at this time there were in existence a hundred volumes of memoirs written by different persons; they were called *Ryou keui* (留記 things written to remain). Having reached this period their text was fixed."

The antiquity of at least a limited use of Chinese characters in this country is supported by the fact that from the time of King Tai Tjo,* who ascended the throne in 53 A.D., the names of the kings all possess a Chinese meaning. Up to nearly the close of the 14th century, the Chinese expression used is, at the same time, the name of the sovereign and that of the locality where his tomb was situated; afterwards, the designations adopted were rather Buddhistic. It was in 372, the second year of King Syo Syou Rim† that the new religion was introduced into Ko kou rye, where it led to a revival of Chinese studies. Buddhist books were brought, and the king established a school called *Tai hak*‡ for the instruction of young people.

Our author is inclined to believe that in the kingdom of Paik tjyei, (百濟) writing was unknown until the latter half of the 4th century, when it was introduced by the Buddhist monks, who by that time had spread throughout the whole peninsula; and in the southern kingdom of Sin ra (新羅) the sixth century probably saw the introduction of this art, notwithstanding some statements in the *Sam Kouk* which would seem to indicate a much earlier date. It would take us too long to go into the painstaking investigation of M. Courant as to the weight and veracity of his principal source of information, the *Sam kouk sa keui*, but a perusal of the author's own pages will well repay the reader and cannot fail to be of interest to those who, finding themselves in this singular kingdom, wish to understand something of the history and the traditions of the people by whom it is occupied.

Leaving unnoticed, then, many pages of the greatest value philologically and historically, and merely mentioning his explan-

* 太祖 § 高句麗 † 小獸林 ‡ 大學 Ⅱ 嬰陽

ation of the Ni Do (吏讀), a system invented by Syel Tsung for facilitating the intelligent reading of Chinese, for which he received posthumous honors and a place in the temple of Confucius, we pass on to the fourth division of the Introduction, in which is discussed Korean literature, properly so-called.

I here take the word literature in its widest sense, to include every production of the mind expressed in written language. It is of literature, taken in this general sense, that is to say, of the contents of the books, that I am about to try to give some idea, having already described the book itself and indicated in what characters and in what language it is written. Nor shall I limit myself to speaking of works of Korean authorship. The Koreans have read, copied, reprinted, reread and studied a large number of Chinese books, which have directed and sustained their conduct. To pass by, in silence, these first teachers of the Korean people, would be to neglect one aspect of things, not the least important, and to render one's self liable not to understand the others.

The earliest books to be found in Korea are those imported by Buddhist monks, and these exerted a great influence on the people. From them they obtained their first ideas of a future life and of rewards for the good and punishments for the evil. Now, however, little remains of its ancient power, and only the monasteries, mostly in ruins, and the infamous priests, testify to its former greatness. Of Taoism so few traces are to be found that even some well educated Koreans are unaware that it ever existed in their country. About 1882 Taoism had something of a revival, and numerous works were printed and popular editions brought out. These form the greater part of the books described in the body of the work under the head of Taoism. Nothing original has been produced in Korea on this subject. In coming to Confucianism, M. Courant reaches the most important section of his work, and it is treated in a manner worthy of the large part it has played in forming the Korean mind. Twenty-three pages of the Introduction are given up to the consideration of this subject in all its bearings—pages full of interest and information. We cannot, however, altogether agree with the author in his statement that Confucianism "has a wider scope than any religion whatever."

Confucius takes, as M. Courant says, the man and the society of his time and the traditions of the elders, and from these he adduces rules of conduct which he rests on the authority of the ancients. He seeks not to transform society, but to regulate its conduct on the old lines laid down by venerated ancestors. He talks of the rectification of the heart, but we fear the number of those who attained to this thro his teaching is few indeed. He truly enjoins all men to fear God and honor the king, but did he ever think of the duty of succouring the help-

less, visiting the sick, and elevating, morally and physically, the degraded? Is it not true that it is from Buddhism rather than from Confucianism, that most of the benevolent impulses of the Chinese have arisen? and how far, at their best, these fall short of similar efforts inspired by Christianity! M. Courant rightly says that Confucius first enunciated a moral and social code, and that what religion is to be found in his system proceeded from that, but surely true religion, in its real sense of that which reunites to God, has a wider scope than any mere code of manners and morals. The works described in this section of the Bibliography embrace the classic and canonical books, works upon Confucius, classical philosophy and Chinese and Korean books on kindred subjects.

The remainder of the Introduction treats of the style and literary value of Korean books proper. Originality, either of thought or style, is little valued, and an author is never so happy as when he finds his own thought embodied in some ancient classic. He immediately transcribes the phrase, delighted to hide himself behind the authority of some old-time sage. He revels in allusions, one or two words sufficing to suggest a whole page of classic context, or perhaps an anecdote which has been handed down from antiquity, and now used probably in a sense remote from its original one, but to understand which the story must be recalled. Confucius took no pleasure in conversing with those who could not, on one corner of a subject being presented, grasp the other three, and in like manner the Korean writer demands that the most elusive reference to some passage in the Odes, the Book of Changes, or whatever it may be, should be caught and appreciated by those who would read him with understanding. Poetry, for the making of which there are fixed rules, is curiously mixed up with everything. In official intercourse and social relaxation it equally finds a place.

At royal funerals, each high functionary composes a poem which is printed on a banner of white silk and carried in the cortège. No epitaph or commemorative inscription can be closed without an epigram in verse.

Rites also are interwoven with almost every act. Nothing can be done without its appropriate ceremony, and naturally an immense number of books have been composed on the subject, as well as those which have been reprinted from the Chinese.

In works on ritual and administration, as in those on history, science and languages, the practical aim of the author obliges him to use a simpler and more exact style than that of purely literary compositions: it is not possible, in enunciating a fact or formulating a precept, to borrow from the classics terms which run the risk of not being understood. The nature of the subject demands that one should call things by their names, so that no obscurity remains in the mind of the reader.

Books on military tactics were written in the early days of the kingdom and the Japanese invasion of 1592 led to a revival of this kind of literature. The Koreans pride themselves on having invented a new style of tactics and a two-decked war-junk, from which the archers aimed under cover. These "tortoise-boats" did great damage to the Japanese in 1592.

Medical science was borrowed by Korea from China, and as far back as the 7th century examinations in medicine were instituted. Under the reign of *Syen tjo* (宣祖), who seems to have been specially interested in these studies, original work began to be done, and treatises were written, some of which were much valued in China. Since then other works have been published. As to history, the most ancient work of this kind in Korea is the *Sam kouk sa keui* (三國史記) already mentioned, a work in fifty volumes, commencing shortly before the Christian era and extending to 935 A.D. Its numerous quotations from ancient documents and its apparent veracity, entitle it to be considered a work of the first importance. Books on this subject are numerous, some due to private initiative, others written by order of the different kings. Geography, mathematics and astronomy have also their place, but it is in treatises on military art, on medicine and on languages that the Koreans have shown most originality.

Urged by the necessity of defending themselves, of caring for the sick and of holding intercourse with foreigners, they have carried to the study of these subjects the qualities of order and clearness which are natural to them.

The study of foreign languages appears to be mostly in the hands of a special class, of recent formation, of men who by their lowness of rank are excluded from high official position.

They are sometimes called interpreters, and while the lettered classes have wasted their time in fruitless philosophical discussions, they have by their activity and wealth gained for themselves an increasingly large place, retaining, in spite of the law shutting up the kingdom, relations with the Chinese and Japanese, and importing fresh ideas into the country.

Sanscrit has been studied in Korea only by the monks. There exist several Buddhist texts in Sanscrit, Chinese and Korean. A method for learning the sacred language, dated 1777, was found in 1891, in a monastery near Seoul. It appeared very clear, but M. Courant, unfortunately, had not time to examine it thoroughly, and the monks refused to part with it.

Having treated thus fully of classic literature and the books used by the educated classes, the author now comes to popular reading—consisting mostly of stories and songs.

What, he asks, do the women do, in the long idleness of the interior apartment, when they are tired of aimless gossip with their neighbours? the merchant, while he waits for customers? the workman, in the frequent

holidays in which he indulges? Few of these know Chinese characters; not one perhaps is capable of reading a regular book. But there are not many of them who do not understand the native characters, and they are assiduous readers of novels.

In Korean novels we find many of the old friends with whom western authors have made us acquainted. The young girl gifted with every perfection, physical and mental; the youthful hero, military or scholastic, who is her devoted lover; the unkind parent who refuses to consent to their union; the wicked nobleman whose evil designs are exposed and frustrated; the benevolent and powerful friend who comes to the aid of the young people; the churchman versed in the arts of war and of occult science—these all present themselves with wearisome iteration. The plot varies as little as the personages—it is mostly either the marriage of a pair of lovers or the recovery of a long lost son. Wars, abductions, shipwrecks, dreams—all the machinery with which we are so familiar—follow in rapid succession. Having read two or three we know all the others.

Songs take the next place in the popular mind, and in the body of his book M. Courant gives at length translations of one or two, and we find that even they are full of allusions to characters and events found in Chinese history or tradition. Workmen, such as masons, for example, often use these, one leading off in a kind of recitative, and all the others responding at intervals.

Last of all M. Courant comes to books published by missionaries, Roman Catholic and Protestant, which are generally, in the case of the former, translations or abridgments from the Chinese, in *crumun*. He is naturally best acquainted with those published by the French missionaries and mentions that several of them are anterior to the persecution of 1839.

In concluding, the author sums up the whole subject in a few pages, and we cannot do better than to quote entire the last of these.

The perspicuity of the Korean mind appears in the fine printing of the books, in the perfection of the alphabet, the simplest which exists, in the conception of moveable types, which he was the first to think of. Korea's part in the civilization of the Far East has been considerable; if the situation there had been analogous to that in Europe, Korean ideas and inventions would have stirred all the neighbouring countries; but the barriers raised by pride were higher and respect for the past imposed immobility. Shut up between two powerful neighbours gifted, the one for art, war, and organization, the other for every branch of literature and for the practical struggle of life; a poor country, difficult of access, for several centuries, Korea had no dealings with foreigners, but to be pillaged and enslaved; she has lived within herself, her inventions have not gone beyond her frontiers, her lofty ideas have been changed by strife and discord; she has been torn by parties, and

these divisions, have arrested all social progress: such is the explanation of the existing state of matters. The gifts which the people have received have thus been turned against themselves, and, fettered by an unkind destiny, they have not been able to benefit by their merit and their genius.

We must not omit to mention the elaborate indices which, with a number of useful tables, take up more than 170 pages of the third volume.

And now, in taking leave of this book, from the perusal of which we have derived so much pleasure we feel we have done it but little justice. Many points of great interest have been passed over and others merely glanced at, but perhaps enough has been said to show that, apart from the Bibliography itself, with its copious detail and full descriptive notes on several thousand individual works, the Introduction alone is a treatise of the greatest interest and value, showing wide research and skillful marshalling of facts, and we can imagine no one reading it without both pleasure and profit.

A. H. KENMURE.

DANGERS TO AN AGRICULTURAL PEOPLE.

A GAIN, prefacing something about agriculture may I say, there is one nation, especially, whose experience may afford Koreans food for thought. Egypt has many things in common with Korea, both physically and politically. From her annals Koreans may in part learn that a people relying for their existence and prosperity wholly upon agriculture will surely end in slavery, serfdom, or peonage, especially when so unfortunately located as is Egypt and Korea.

Altho neighboring nations, as Carthage, sometimes applied to Egypt for loans of money or grain from her rich harvests, not only has the fellaheen, the farmer class of the land, always been slaves, but their country has now been in political slavery for 2,500 consecutive years, to say nothing of her very ancient history when subjugated for centuries by Hyksos and other war-like aliens.

It is true that the United States, so rich in prosperity and power, is preeminently an agricultural country. But she is not exclusively so. And she has only begun her national existence, and man knows not what the future has in store for her, tho it is hoped that her isolation and magnitude, and other industries besides agriculture may keep her out of the category of enslaved, or prospectively enslaved, states as Egypt and Korea.

As the pastoral life chronologically precedes the agricultural, so does the agricultural precede the manufacturing; and Korea without manufactures (of consequence), must begin her forward career by improving her agricultural methods.

Phoenicia began her marvelous career by exporting the products of her soil. Agriculture, commerce and manufactures followed each other, and all protected by the defensible condition of her vessels of commerce, anticipating the defensible condition of the ocean greyhounds of to-day.

Rome began in agriculture and England began there; but neither of them stopped at that point, as other possibilities opened up to them. One, only a city, grew into a great military and political power and became mistress of the world; the

other has become the greatest commercial and manufacturing nation, with adequate military power for the protection of her industries. As already said, a country rich in agriculture alone, as is Egypt, and so inviting in its situation, cannot long maintain its independence and general prosperity. True, Egypt when independent, always had armies to meet her enemies in the field of strife, but, relying on her riches, they were composed mostly of mercenary troops, without loyalty to their benefactors, and therefore often incapable of accomplishing what was expected of them; and the fellaheen, the only large class among the people, being slaves, were unfit for soldiers, unfit to fight the battles of their country.

Venice and Genoa, the former in her palmy days the home of Marco Polo, an early visitor of the East, prospered for centuries under a reign of commerce, but protected by military (naval) power. When they had lost their commerce, after the discoveries of the 15th century, there was not sufficient agriculture or manufacturing industries to maintain their shipping, and their power (naval), both offensive and defensive, soon dwindled away, and with it their political power and independence.

Prussia, under Frederick the Great, maintained herself in a magnificent struggle against the combined powers of nearly all Europe. This was due to her military exertions inspired by the military genius of her sovereign—due to the military organization and education of her own people, which also in recent years have clothed Germany with the mantle of imperialism.

Altho Greece did not generally maintain a standing army in her midst, it was the prowess of her people, her military superiority over less civilized nations that gave her the immortal victories over immense masses, thousands against millions, at Thermopylae, Marathon, Salamis and elsewhere.

Little Switzerland, numbering only two and one half millions, surrounded by aggressive neighbors with ponderous armies, has, in the fastnesses of her mountains, maintained her independence for many centuries, because she has always relied, not upon the power of filthy lucre or discreditable diplomacy, but upon the stout hearts and steady aim of her own people, incited by the familiar and soul-stirring legend of William Tell. Switzerland puts her trust in the marksmanship of her sons—the whole nation who every one or two years compete with each other for mastery in that art.

Abyssinia, a mountainous country like Switzerland and Korea, containing a semi-civilized population of only three millions of souls, has successively defeated all comers, civilized and uncivilized, during many centuries, and enjoys the proud and excep-

tional distinction of being the Christian rock in a lonely sea, which shattered the tidal wave of Mohammedanism. And more recently in the field she bore down the banners and humiliated the people of a nation of thirty millions of souls. It is the war-like instinct of her brawny sons, inured to battle and the chase, rude as they may be, which has preserved for so many centuries, her rank among independent states and commanded in recent years the respect of great powers.

The United States took her rank among free states, after a long and successful war, when numbering only three millions of souls. This rank and an undivided entity she has maintained by the intelligent diffusion of knowledge, including military, among her people.

A nation which suffers herself to become pusillanimous will soon lose her friends and have no one to help her in an hour of need, unless she has a Nice or Savoy, a Cyprus or Bessarabia, with which to pay the piper.

However rich, then, Korea may become by agriculture, under this alone we should not look for her to gain great prosperity, at least intellectually, and to maintain her political independence and her people their personal freedom which must prevail if a high state of civilization shall be reached.

Agriculture, manufactures, commerce and essential military power for their protection, all seem to be requisite for a full realization of enduring national prosperity and individual happiness. The amount of prosperity a nation may possess will partly depend upon how many of those requisites are hers. Belgium, small as she is, maintains a place in the industrial and political world, mostly by her manufactures—less by agriculture—protected by her army supplementing a guarantee of the great powers of Europe.

Spain, Portugal and Holland, when they lost their commerce, the *raison d'être* of their military (naval) power, disappeared, and they sank from the first to the third, fourth and fifth rank of states. All of those requisites combined, without adequate military power for their protection, leaves the nation possessing them, if conveniently situated, to be absorbed as Poland, by other aggressive powers which may destroy all that is distinctive and beloved, as language and religion, and impose strange and unwelcome substitutes, if life itself is spared. All the arts of peace will not alone secure the blessings of enduring prosperity. The most populous nation upon the globe (China), relying in most part upon the arts of peace, recently, readily succumbed to the attack of a much smaller power; and she has often similarly suffered from her puerile reliance upon other than

military power. And what might be said of India with her two hundred and forty millions of souls? It is extremely unfortunate that this is so, but such is the condition of the human race to-day and of nationalities, that the first law of nature, self-preservation, is often practically evoked, even while we are preaching and hoping for the dissemination of knowledge and goodwill among men. Indeed the most civilized parts of the earth to-day are more or less oppressed by their ponderous preparations for war—let us say for defense against aggressive neighbors who have no clearer right to breathe the breath of life than themselves. And who will dare say for any one of those nations which values freedom, independence and prosperity, that the burden is unnecessary? The lion and the lamb have not yet learned to lie down together. Hence, before specifically considering the subject of agriculture in Korea, I have said all the above by way of suggestion generally, that she must also develop in other directions if she will have a full measure of prosperity, and especially in the military line if political independence is to be preserved. Conciliatory professions of rapacious nations are no more to be relied upon than the "wolf in sheep's clothing." Stout hearts, sharp eyes and steady nerves only are to be relied on when one's home is to be desecrated.

For full development and protection, Korea needs manufacturing and commercial enterprise, improvements in her method of agriculture, and a military awakening of her people, for she is embraced by the well known law decreeing the "survival of the fittest."

WM. MCE. DYE.

EDITORIAL DEPARTMENT.**THE CLOSING EXERCISES OF PAI CHAI.**

THURSDAY, July 8th, 1897, was observed by the teachers and students of Pai Chai as Commencement Day. The rainy season, which had already arrived, let up for that day, so that there was nothing physically to dampen the ardor of the students. Commencements are a new thing in Korea, but the boys took hold with an enthusiasm and vigor which showed that the heart of the student is the same the world over. The exercises were held in the First M. E. Church, in Chong Dong, and tho that structure is still far from completed it was rendered very comfortable with mats, benches and chairs. The fine interior, was tastefully decorated with flags and evergreens, a temporary platform, embowered in flowers, was placed in the chancel for Rev. Henry G. Appenzeller, President of the school, and the various speakers. The building was crowded with an audience of fully 600 people. The students of the Royal English School, with their professors, were present in a body, and made a fine appearance in their neat uniforms. All the Ministers of State, except H. E. Nam Yong-chul, who sent a letter of regret, were present, and sat to the right of the platform in a body with the various Vice-Ministers, and Heads of Departments, the Governor of Söul, and other eminent Koreans. A large number of foreigners were present, including the U.S. Minister-Resident and H. B. M.'s Consul-General. Programs in English and Korean were distributed.

A little after three o'clock the President of the school opened the exercises by announcing the hymn, "Come thou Fount of every blessing," which was sung in Korean, after which prayer was offered by Mr. Alex. Kenmure, Agent of the British and Foreign Bible Society. The first part of the program was given to the school of the Chinese classics. The study of Chinese ideographs, by means of the Chinese classics, has up to the present been the chief feature of Korean education. A school under the tutorship of Mr. Song Ki Yong is maintained in connection with Pai Chai and has some fifty boys in attendance. The work of this department was exhibited by recitations from the regulation text-books, by three of the boys. It was a trying ordeal to the little fellows, but they did it well from the old Korean standpoint. Not an artificiality was omitted; the intonation

was monotonous to perfection; the stare of the eye and the screw of the mouth well exemplified the petrification for which Confucianism stands. It is a matter of education to be able to read Chinese, but education might well dispense with these painful artificialities, and confine itself to subject matter only.

The major part of the program was assigned to the English school. It began with a recitation by Sin Hung Wu of that pretty poem, "Somebody's Mother." The boy and the room harmonized well. Then came a song by the school. Without an instrument but under the excellent leadership of Prof. Parker, the singing was a great improvement on the past. We can remember the time when the singing of our Korean friends consisted in making a glad sound. This is easy to understand when we bear in mind that Occidental and Oriental harmony do not harmonize. The Oriental harmony divides the musical scale into superior (*Yang*), sung by men and inferior (*Eum*), sung by women. The *Yang* notes are all high, the *Eum* notes all low. Nature's pitch according to the Chinese for the *Yang* notes is the screech of the locust; therefore the men all sing falsetto. The pitch for the *Eum* notes is the croak of a frog; therefore the women sing bass. Be this as it may, Pai Chai is doing good work in training these young men to sing, and next year we hope to hear a Korean quartette of soprano, alto, tenor and bass, sing the national anthem and Independence Hymn.

The second English number was "The Charge of the Light Brigade" declaimed by Seng Eun Yong, followed by a class-drill in English concert recitation by one of the lower classes. This is always a difficult exercise, one careless or inharmonious voice being sure to break the concert. The boys, however, did well, showing careful training. The next number was the most ambitious piece of the program—an original oration in English, by Yi Sung Man. This embryonic valedictorian took for his subject, "The Independence of Korea." It was fitting that this should be the subject of the first college commencement oration in Korea. National independence only will offer the field needed for the training these young men are receiving, and the spirit which seemed to animate the entire occasion was that the national independence must be made a real, permanent and lasting fact. Mr. Yi's diction was good, his sentiments fearlessly expressed and his enunciation clear and distinct. The chairman then introduced the U.S. Minister, the Hon J.M.B. Sill, who delivered an address which was interpreted by the writer. It was an address of congratulation. He congratulated Korea upon the increasing and intelligent interest taken in matters of education. He congratulated the school on the good showing that was being

made on the present occasion, and he congratulated the illustrious guests upon the interest in education their presence indicated, which he regarded as an omen full of good for Korea.

The exercises were now surrendered to the Mutual Friendship Society of Pai Chai, which conducted a debate on the resolution, "*Resolved*, That the time has now come for the Orient to accept, in the main, the civilization of the Occident." This diplomatically worded resolution was debated in a manner that excited the highest interest in the audience. The President of the Society, Yang Hong Muk, occupied the chair and made an enthusiastic address on the objects of the organization and the need of union in Korea. There were four speakers to the resolution: Kim Hung Kyeng and Moon Kyeng Ho arguing in the affirmative, and No Pyeng Sun and Han Eui Dong upholding the negative. The speakers showed genuine capacity for orderly debate and we wish we could produce, for the benefit of our readers, the arguments of the young men *pro et con*. The affirmatives were vigorous, and the negatives sophistical. No received the most attention and Moon the most applause. Logic, wit, sarcasm and appeal were used with the skill of clever debaters and the large audience frequently interrupted the speakers with vigorous applause as they made their various points. A popular vote was then taken and the question carried overwhelmingly in the affirmative.

Independence Hymn, written by one of the pupils on the model of "Happy Day," was sung and then H. E. Min Chong Muk, who holds the two portfolios of Education and Foreign Affairs, was introduced and, ascending the platform, made a short and felicitous address to the students.

The next speaker was Dr. Philip Jaisohn, Editor of *The Independent*. In introducing the Doctor, President Ppenzeller made a short speech in which he alluded to the deep interest Dr. Jaisohn had taken in matters of education and the real assistance he had been to Pai Chai during the past year. On behalf of the school, the President then presented to Dr. Jaisohn a handsomely bound set of the *Standard Dictionary*. The Doctor was completely surprised but managed to recover sufficiently to express his gratitude for the gift. He then made a speech on "The Need of the Hour." This he conceived to be education. He spoke of the rapid changes of sentiment taking place in Korea as shown in the fact that here were the highest men in Korea present in a body, in a Christian church, in order to dignify the closing exercises of a school, and from the platform of that church, the minister of education had been pleased to deliver an address. He also spoke of the imperative need of a change

in the school system of the country, and the need of overhauling and condensing the colossal Chinese curriculum imposed upon students.

The national anthem was then sung and the benediction pronounced by Rev. Geo. Heber Jones.

The guests then adjourned to the College campus, where refreshments were served and an exhibition drill very creditably executed by the students. The out-door gymnasium attracted much attention. The entire exercises were long. The guests began to assemble about three o'clock and it was eight o'clock before they had all left. But no one thought the exercises too long, and no one manifested any desire to depart until they had seen the last event. The Commencement exercises were a success and reflect credit upon the teachers and students.

We missed one feature of a College Commencement which we trust will soon take its proper place in all such programs,—the presentation of diplomas to graduates. There are no graduates yet, but there will be one of these days and we have no doubt that it will be a glad day, when the President and faculty of Pai Chai can affix their signatures to the parchments of a dozen young men and send them forth as a finished product of the institution.—J.

Unnecessary Anxiety.—The Editor of *The Japan Times*, in an editorial which appeared on June 18th, manifests considerable excitement about, and not a little unnecessary anxiety for, "a certain class of Americans in Korea." Editors should not get excited; and too much anxiety is a strain on the nerves. The editor begins with a big trumpet blast in praise of Uncle Sam's sons in the Far East. This is so loud that with all our innate and acquired capacity for brag we bow to our contemporary and acknowledge ourselves outdone. "The flag of the great republic across the Pacific is honored and her citizens are respected and loved in these lands in a manner essentially different from the treatment accorded to the other great nations of the Occident." "America's unique position as a disinterested power, gives her a peculiar prestige, as a sort of reserve force in the maintenance of peace in the Far East." We are exhorted to strengthen "the exemplary diplomatic policy" of our country by conforming our conduct to that policy. So far good.

But there is a dead fly in the editor's pot of ointment. "Any foreign traveller in the interior of Japan who happens to be an American will feel that the word carries with it a sort of special passport to comfort and convenience." In China likewise,

we doubt not, the American is the special object of favor if not of solicitude. But here in Korea, alas! we meet with the exception, "a regrettable exception," to quote the Editor's exact words, "in the case of a certain class." We are evidently spotted; our names are in the black-book, guilty of very grave offences. "Heedless of the repeated admonitions of their government at home, and in lamentable disregard of the duty they owe to a higher authority, they have debased themselves by meddling in the political intrigues of the peninsular kingdom." The Editor is talking in generalities and to the gallery. The correspondents from Seoul to the Japanese vernacular newspapers, whose lucubrations we had occasion to refer to in a former number—November, 1896—were perhaps excusable for the dust they raised. That was their business. They were here and paid for that. But the Editor of *The Japan Times*, whose excellent paper has already taken rank with the leading journals of eastern Asia, cannot but know that he cannot prove his wild assertions, above quoted. He may possibly be applauded by the gallery, but the jury has already given its verdict and it is against him. The statement that this "certain class of Americans" went originally outside the sphere of their legitimate avocations, "perhaps from motives not always impure," is entirely gratuitous. We have had insinuations enough. Now if he has something to say that amounts to anything, let him come down from his high perch of pious moralizing and out with it; let him define the "legitimate avocations of this certain class of Americans," and we may perhaps be able to decide when they went outside.

"No doubt they were placed in an exceptional position and surrounded by unusual temptations. But that is no justification for ministers of God to mingle with the servants of the Devil." Exactly so. The murder of a queen, in her own private apartments, in the grey of the morning, we readily grant would be likely to place any one in an "exceptional position," and if any missionary, and especially an American, was guilty of "mingling with the servants of the Devil" on that morning let us have his name, so that we may help to drive him from the country. We are with you.

Our contemporary now, after this lengthy introduction, comes to the real point and his face is wreathed in smiles, for "it is very satisfactory to learn that the United States Government has instructed its Representative at Seoul to give a most definite warning to its citizens in Korea against any further participation in political affairs."

We have nothing to say in reference to this "most definite

warning" about which our contemporary is so anxious and moralizes so sagely. If we should venture a suggestion, it would be to the effect that before another paper of this kind be issued by our State Department, it first hand it to a boy in any one of our high schools, to have the grammar corrected. We do not object to being talked to by our government, but it humiliates us to have it done in defiance of every rule of grammar and rhetoric.

We notice *The Kobe Chronicle* of June 22nd devote a leader to our remarks, in our last issue, in reference to comments on the services connected with the laying of the cornerstone of Independence Arch, made by the Special Correspondent of the *London Times*. The Editor fails to see any thing in Korean Independence; "for it is difficult to believe that any one who has watched the course of events in Korea, for the last three years can believe in the reality of Korean independence." Why not? Is not the country independent? Is it a matter for jest when the Governor of Seoul—not the Minister of Foreign Affairs—discusses, as he did on the occasion referred to, ably and enthusiastically and yet with becoming dignity, the very important question, "How to Preserve our Independence?" Is not the patriotism of the Independence Club, which is erecting the Arch, laudable? Is the publication for the general enlightenment of Koreans of a semi-monthly magazine not to be applauded? Grant that independence means little or nothing to the great majority of Koreans, is that any reason why the earnest efforts of those few to whom it means everything should be treated with contempt? What we insist on is that there was nothing in the exercises to which the Special Correspondent of the great London journal referred that warranted the language he used. He was not there; if he had been, he would have seen a very large and most orderly company; he would have heard several enthusiastic addresses, and if he could have understood them, he would have pronounced them excellent; he would also have heard "the pupils of the American missionary school sing, after a fashion" (and a pretty good fashion too for Seoul, but no doubt execrable for London) "an Independence hymn, written for the occasion;" he would have been invited, we trow, to enjoy the hospitality of the Independence Club, and on his way to his host, he would have heard these same lads give three enthusiastic cheers for His Majesty the King. All this was right and proper. The exercises of the day were a great object lesson and could not fail to advance the sentiment of Korean independence.

The assertion of our Kobe contemporary that American missionaries "actively allied themselves with the Russian party

in 'two of the more recent crises in Korea' is not true. We deny it *in toto*. THE REPOSITORY has always believed in the reforms inaugurated by Japan, and has regretted a thousand times that the duplicity of her minister, in October 1895, lost her the prestige she had in Korea. A reference to our pages will abundantly prove this assertion.

Admiral von Diederichs.—The visit of the German fleet to Korean waters and of Admiral von Diederichs with a staff of twenty-one officers to the capital was the social event of the month. The Admiral arrived in Seoul on the 18th inst. and was the guest of H. I. G. M.'s Consul, F. Krien, Esq. The following morning was spent in sight-seeing and in visiting the royal palaces—the eastern and western—and in the afternoon, the visitors were received in audience by His Majesty the King, at Kyeng won Palace. Mr. Krien presented the Admiral, who, in turn, presented his officers to the King and Crown Prince. In the evening, the visitors dined in the Kyeng-won Palace, the special guests of the Minister of the Royal Household. On the 20th they returned to Chemulpo. This was the first time a German Admiral visited the capital of Korea.

The Admiral was greatly pleased with his visit to Seoul and with the city. His stay was only too short, but the weather was perfect and the recent rains gave a cleanliness and freshness which we fear cannot always be truthfully said of Seoul. The frankness, urbanity and hospitality of the Koreans were an agreeable surprise to the Admiral and to his officers. This not only of the high officials, with whom they naturally came into contact, but of the common people as well. The Admiral and his fleet left Chemulpo on the 23rd inst. for Hakodate, Japan.

An Ice-free Coast.—The Eastern papers are discussing with some warmth the relations between Japan and Russia. Korea comes in as a matter of course, not because she will be able to help herself or anybody else, but because of her geographical position. Japan secured the independence of this country and she seems determined, if the dictum of *The Japan Times* may be accepted as authority, that she will not allow any interference in this matter. "What Russia wants," says the Editor, "is an open port in the Pacific, and to this we have no objection so long as our interests are not thereby jeopardized." "In our humble opinion, it is a fatal mistake to attempt to resist Russia's legitimate desire to come out to an ice-free coast on the Pacific." The Editor graciously allows the great northern power to choose anywhere she wants except in Korean waters. If Russia is of

the same mind all will go well. "No one can doubt that prevention of a hostile occupation of the Korean peninsula is of absolute necessity to Japan in carrying out her program of peaceful expansion in the domain of commerce and industry. Her interest and aim in preserving the integrity of Korean territory being entirely conservative and defensive, Japan can in our opinion, very well afford to see Russia established on an open coast outside the natural sphere of her interest." The opinion of Russia on this subject has not, as far as we know, been made public.

CORRESPONDENCE.

To the Editors of

"THE KOREAN REPOSITORY."

In using Enmun the absence of a uniform mode of "spelling" bothers me often beyond patience. The confusion is *almost exclusively* due to the existence of the lower a (ㅏ) Ex. 마, 나, 데 &c.

I don't think we shall have a uniform way of "spelling" as long as one may write, with equal propriety, 하나, or 하느, or 호나, or 호느 —which is all one and the same thing.

Now dear editors, why should not we simplify the matter by using the upper a (ㅑ) in all instances except—

1. Where the lower a (ㅏ) simplifies a combination as:

마	instead of	개
나	" "	내
데	" "	대
&c.		&c.

2. Where the termination comes in as:

나	instead of	나가
귀하	" "	귀한
하라	" "	하라

In these two exceptions the lower a (ㅏ) looks less cumbersome.

Grateful Korea owes to missionaries the daily increasing use of her own alphabet, and as their field is yet fresh and gradually widening, I hope they (you) will not hesitate to introduce any innovation or reformation that may tend to simplify and hence unify the the mode of "spelling" in Enmun.

If you do not agree with my rules or views, please at least agitate the subject until some uniform standard of spelling be adopted to the great benefit of the people who will and must look to Enmun for their education and enlightenment as the days go by.

Yours Sincerely,

T. H. YUN.

ON DIT:

- That it rained during July.
- That mud walls, like Humpty Dumpty, had a big fall.
- That Seoul is having more visitors than usual.
- That there is to be a new road from Seoul to Mapu.
- That Independence Arch will be completed this year.
- That it will be beautiful, substantial, imposing.
- That His Majesty the King is still enlarging his new palace.
- That the police are clearing the city of loafers from the country.
- That the evening songs of the Korean soldiers are not up to those of the Russians.
- That the Annual Meeting of the Presbyterian Mission, North, will begin August 31st.
- That the Rev. Dr. Speer, one of their Secretaries, expects to visit Korea and be present at the meeting.
- That Founders' Day is to be observed on the 13th of August with appropriate exercises.
- That the opening of the two new ports to foreign trade is largely due to Japanese influence.
- That England gave a hearty support.
- That everybody is pleased at the accomplishment of the fact.
- That Pyeng-yang boasts of having a gramophone and is listening to President McKinley's Inaugural Address.
- That the Baptist missionaries have gone to the mountains for the summer, instead of seeking a lower water-course.
- That Chemulpo is to have its street from the foreign settlement to the eastern extremity of the town graded and widened.
- That "The Man with a White Hat" is overcome with "awe-inspired gratitude" at the report.

NOTES AND COMMENTS.

Chinampo in Pyeng-an province will be opened to foreign trade on October first. This in accordance with a royal rescript of the 3d inst.

The Koreans say of a shooting-star that it is on its way to get married. This is a back-handed way of expressing the Korean view of matrimony as a leap in the dark.

A telegram reached Seoul on the 15th of this month, announcing that President McKinley had appointed Dr. H. N. Allen, Minister Resident and Consul General to Korea.

The rainy season began late this year. The first drops of the "coming shower" were felt on the afternoon of the 6th inst., and we heard a Korean exclaim joyfully, "The rainy season is upon us." He was right. In the evening it began to rain slowly at first but it soon got down to earnest work. From the 6th to the 25th inst. we had twenty-four and one-fifth inches of rainfall—and the clouds have not yet all rolled by.

We are in receipt of a note from Mr. Mörsel in reference to our correction of his article in the last number. He stated that he called Dr. Allen to